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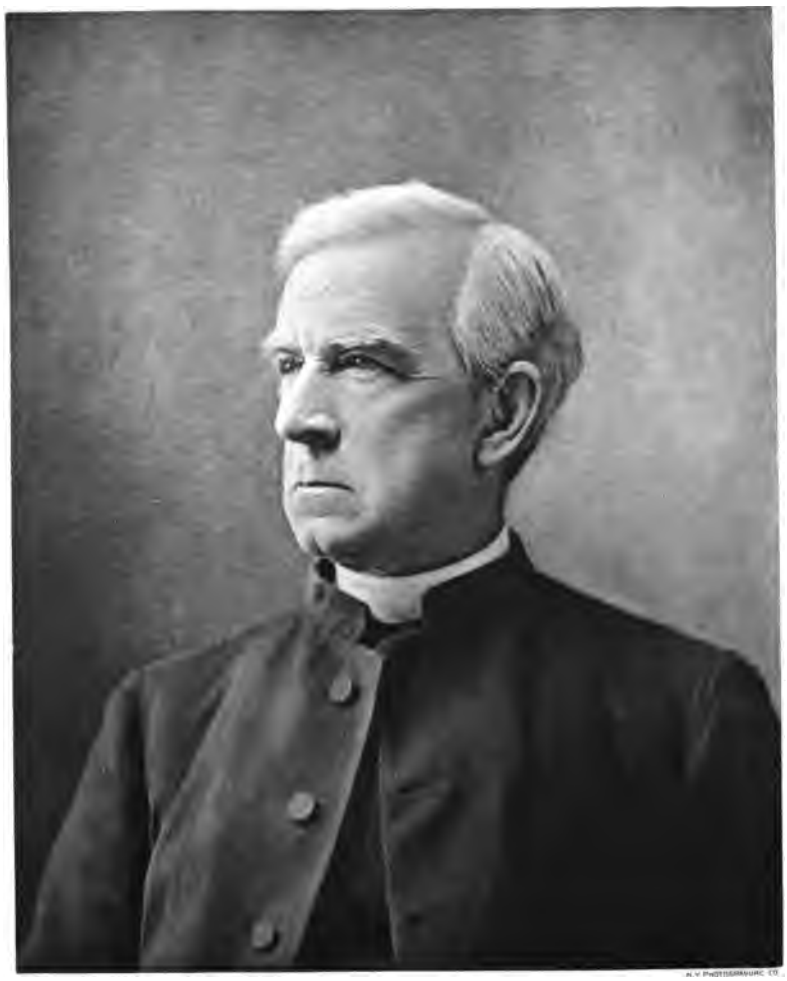
C
Hall

יהוה
INSTITVTIO THEOLOGICA
ANDOVERI FVNDATA MDCCCVII
Ps. CXIX 169.
כד ברך
תבי ככי
JOH. XVII. 17.
ὁ λογος
σος
αληθεια
ἐστι.
ΑΚΡΟΓΩΝΥ
ΘΥ ΧΡΙΣΤΟΥ



Charles D. Hall.

Memorial Service

The Reverend Charles Henry Hall,

D.D., LL.D., D.C.L.

Church of the Holy Trinity

Brooklyn, N. Y.

Eve of All Saints

MDCCCXCV.

A Gift.

Acknowledgment
to
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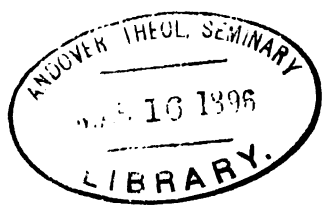
Brooklyn, N. Y.



47,910

Eagle Press, Brooklyn, N. Y.

This Service, memorial of the Reverend Charles Henry Hall, D.D., LL.D., D.C.L., was decided upon by the Vestry of the Church of the Holy Trinity, Brooklyn, immediately upon the death of their Rector.

The Vestry make grateful acknowledgment of the services of those invited by them to be present and speak, whose utterances are herein contained, and of the various Resolutions herein printed.

In Memoriam

Charles Henry Hall

Born November 7, 1820

Died September 12, 1895

Order of Service

Order of Service.

THE RIGHT REVEREND THE BISHOP OF LONG ISLAND PRESIDING.

Processional—Hymn 176 . . . . . BARNBY

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, the one true Light.
Alleluia.

Oh, may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Alleluia.

O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia.

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong.
Alleluia.

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia.

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way.
Alleluia.

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost.
Alleluia.

Sentences—

General Confession—

Absolution—

Lord's Prayer—

Versicles—

Psalter—Psalms 1 and 15.

Lesson—Revelation vii: 2–13.

Bonum Est . . . . . MAX BRUCH

Creed—

Prayers.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth; and in the world to come life everlasting. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Hymn 462 . . . . . D. Buck

Sing Alleluia forth in duteous praise,
Ye citizens of heaven; Oh, sweetly raise
An endless Alleluia.

Ye powers, who stand before the eternal light,
In hymning choirs re-echo to the height
An endless Alleluia.

The holy city shall take up your strain,
And with glad songs resounding wake again
An endless Alleluia.

In blissful antiphons ye thus rejoice
To render to the Lord with thankful voice
An endless Alleluia.

Ye who have gained at length your palms in bliss,
Victorious ones, your chant shall still be this,
An endless Alleluia.

There, in one grand acclaim, forever ring,
The strains which tell the honor of your King,
An endless Alleluia.

This is sweet rest for weary ones brought back;
This is glad food and drink which ne'er shall lack
An endless Alleluia.

While Thee, by Whom were all things made, we praise
Forever, and tell out in sweetest lays
An endless Alleluia.

Almighty Christ, to Thee our voices sing
Glory for evermore; to Thee we bring
An endless Alleluia.

Address—

By the RIGHT REVEREND THE BISHOP OF LONG ISLAND.

(Pages 17 and 18.)

Minute—Passed by the Clerical League.
Read by the REVEREND CHARLES W. HOMER.

(Pages 19 to 23 inc.)

Hymn 450 . . . . . O. HOLDEN

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

Crown Him, ye martyrs of our God!
Who from His altar call;
Extol the Stem of Jesse's rod,
And crown Him Lord of all!

Hail Him, the Heir of David's line,
Whom David, Lord did call;
The God incarnate! Man divine!
And crown Him Lord of all!

Let every kindred, every tribe,
Before Him prostrate fall!
To Him all majesty ascribe,
And crown Him Lord of all!

Sermon—

By the REVEREND GEORGE WILLIAMSON SMITH, D.D.

(Pages 27 to 55 inc.)

Ter Sanctus— . . . . . GOUNOD

Benediction—

Address and Minute

Address

BY THE RIGHT REVEREND THE BISHOP OF LONG ISLAND.

As on a later occasion, when I shall be called upon to make up the annual record of the Diocese, the opportunity will be given me to speak of our departed brother, the late Rector of this Parish, I will not now anticipate anything that will be said by the Preacher who has been selected to speak for us all to-night. For the present I will only express our deep sense of the great loss we have sustained, greatest to those to whom our dear brother was nearest and dearest, and only less great to this Parish, which he tenderly loved, to the Diocese which for twenty-five years was enriched and blessed by his wise counsels, to the church at large which so often benefited by his varied learning and ripe experience, and to this community, whose best interests always commanded a large share of his attention.

It is a precious comfort to us to know that he was taken from us only after a half century of laborious and faithful priestly service, full of years, and crowned with many honors bestowed in recognition of his theological learning and scholarly culture. We thank God, moreover, that as a servant of Christ he was faithful unto death, and that he passed to the final account of his stewardship with a conscience as nearly void of offense as human

infirmity will allow, in the confidence of a certain faith, in the communion of the Catholic Church, and with the consolation of a reasonable, religious and holy hope of attaining to the fulness of that eternal life which is the gift of God through Jesus Christ.

Minute passed by the Clerical League

OF THE DIOCESE OF LONG ISLAND.

READ BY THE REVEREND CHARLES W. HOMER.

We, the members of the Clerical League of the Diocese of Long Island, assembled here at our regular meeting on the 7th day of October, 1895, being our first meeting since the departure from us of our honored and beloved brother, the Reverend Dr. Charles Henry Hall, Rector of Holy Trinity Church, Brooklyn, desire to place on record our grateful appreciation of his eminent services to our church at large, and more especially to our church in this Diocese, and our high regard for him as a brother Presbyter.

In both the General and Diocesan Conventions, he was continuously for very many years a member of one of the most important of the Standing Committees, viz., the Committee on Canons. In that position his broad, judicial, thoroughly informed and far-sighted mind made him a leader and an authority, even among the most sagacious statesmen and brightest lawyers of whom the General Convention in particular is so largely composed. With a wonderful memory of the history of past legislation and with a rare quickness of application to some present contingency, many a time has it occurred, that a brief statement of a case, just as it stood in his mind, would be quite sufficient to carry the house with him.

No man's influence went further, and no man's counsel will be more missed in our Legislative Assemblies.

In the case of one so many sided and of such broad sympathies as Dr. Hall, it would be very hard to define correctly the exact style of his churchmanship. At times he would seem to be a high-churchman, at others a low-churchman, but, of late years especially, a broad churchman. Yet he was always a churchman, and, as such, was thoroughly loyal to every part of our Church's doctrine, discipline and worship, as contained in her prayer-book and her canons. With a large tolerance and liberality toward those who differed from him, he was still decided and firm in his convictions, and consistent in his practice.

This signal liberality of his was by no means confined to those of his own "household of faith." He longed, with all the intense longing that his great heart was capable of, for that absolute unity for which our Lord prayed, and he thought for himself and acted upon the thought that the nearer he could come to the hearts of those who differed from some of our Church's teachings, the more hope there would be of their eventually accepting the "One Lord, one Faith, one Baptism." Thus, he could and did sympathize so far with those who accept our Lord as Teacher and as example, but have not as yet attained to a higher estimate of Him, because to his mind that must have been the exact position of the earliest disciples in the first days of their discipleship, and because he believed with St. Peter that "in every nation, he that feareth God and worketh righteousness is accepted with Him."

Thus too, as many of us will remember, he often said that he would heartily approve some modification of the language of one of our Good Friday collects, although he faithfully used it, which classes with "infidels and heretics" those "of whom," as St. Paul said, "were the Fathers, and of whom, as concerning the flesh, Christ came who is Lord over all, God blessed forever."

And thus too, on a memorable occasion he stood by the remains of a brother whom he loved and helped, although he was a minister of another communion, pointed out the excellencies of his life and character, his patriotic services and his unstinted labors for the down-trodden and oppressed. These are but a few examples. They are sufficient, however, to show not only the liberality of the man, but the manliness of the man. His courage never failed him in doing what he regarded to be his duty. What might have been regarded as the dictates of prudence were sacrificed to the higher law of brotherly kindness and charity, and by his action he won the hearts of thousands and did telling service for the cause of Christian unity. He knew that to his own Master he must stand or fall. Can any man doubt that "The Master" has already said to him, "Well done, good and faithful servant"?

This same feature of manliness was characteristic of his pulpit ministrations. His method of preaching was always direct, at times very "pungent" to rich and poor, cultivated and uneducated alike. Of the general style of his preaching, it may fairly

be said that it was thoroughly Scriptural. He had made the Holy Scriptures the study of his life, and what he found for himself in those sacred oracles, he gave forth with all earnestness and very often with exceeding eloquence. Other studies too, outside the Scriptures, aided him much in their expositions. In fact, it may be truly said that he made all his reading, and especially his scientific studies, to conduce to his more perfect fulfillment of the function of the Prophet, the Interpreter of the Most High God. Of the more distinctively priestly functions of his office, those which belonged to the chancel and altar rather than to the pulpit, he always observed the manner most natural to him, and, thinking only of the substance he cared little for the shadow. Thinking only of what he was doing, he gave very little thought as to how he was doing it. Not that he was irreverent in the slightest degree. Never! No more deeply reverent soul ever existed than his. Many of us have heard him say that he never failed to realize the immediate presence of Christ with him in his ministrations, and most clearly of all when he was celebrating the Holy Communion. He felt this. He knew it, although he cared not to define exactly how or where "the Presence" was; only it was there and with him. That was what he cared for. That he had; and it sufficed him.

This tribute would be incomplete did we not add a word to voice our pride and appreciation of Dr. Hall's influence as a citizen. Strong in every department of ecclesiastical life, he was as signally

prominent and influential in civic life. His wisdom, insight, and sturdy force of manhood made themselves felt in our municipal affairs. A zealous patron of liberal culture and a laborious and practical friend of Civil Service Reform, from many provinces beyond the immediate domain of church matters, his powerful hand will be greatly missed.

Another trait of Dr. Hall's character was his brotherliness toward the clergy. He had, as all of us have and ought to have, our special friends on a more intimate footing than others. Still that did not prevent his having a large place in his heart for all of us. We believe that no one of us who were within a neighborly distance was ever seriously sick, but he came to see us, none in great sorrow, but he came to console. If any of us were under some strain of doubt or perplexity and needed advice, there was none to whom we could turn more readily than to him. If he had reason to believe that some "root of bitterness" had sprung up between any of us, so that we were at variance and standing apart, his was ever the willing part of mediator, and thus he won for himself the blessing of the "Peace Maker." Such was the brother whom we have lost. But what we have not lost, and shall never be in danger of losing, is the happy memory of so great and good a man, a man of so tender a heart, a man in all ways so helpful. God grant that we may follow him as he followed Christ; and so live and work, that we may meet him in Paradise, when we too shall be called away from our earthly labors.

Sermon

Sermon

BY THE REVEREND GEORGE WILLIAMSON SMITH, D.D.

Revelation II., 10: Be thou faithful unto death, and I will give thee a crown of life.

These words, my friends, have been chosen as most suitable to give direction to our thoughts at this Memorial Service, as they are those which inspired the life and dominated the thoughts of the noble servant of God whom we are assembled to commemorate.

When the Rector of Holy Trinity Parish, Brooklyn, was called from the high position which he had filled with such great profit to the church, and elevated to the higher office of Bishop of the newly formed Diocese of Long Island, which he has since so signally administered, he was anxious that the important Parish which he vacated should be filled by a man who was equal to the enlarged opportunities and responsibilities of the strongest and most influential church in his jurisdiction. The moment was a critical one for the Diocese. It was to be officered and organized, its institutions were to be founded, and its policy fixed on lines which could be followed in progressive and orderly growth. This strong church would naturally

take the lead, its Rector would be the most conspicuous Presbyter in his council, and the personal relation which the Bishop had borne to the parish and its people made it extremely desirable, nay indispensable, to have in the Rectorship one whose ability could draw out its resources, whose loyalty and integrity, whose learning and churchmanship, whose skill in devising and courage in carrying out plans, in full sympathy with the responsible head of the Diocese, could be relied upon in the difficult task which had devolved upon him. He believed that he had found such a man in the Reverend Charles Henry Hall, Doctor in Divinity, who was then Rector of the large and vigorous Parish of The Epiphany, in Washington, District of Columbia. On the Bishop's recommendation he was elected, and called by the vestry of this church, and entered upon his duties as Rector in the early part of 1869.

For twenty-six years he lived in Brooklyn and ministered at this altar. He was known to this congregation for over a quarter of a century in the sacred relation of pastor. He was known to the people at large as a public spirited citizen and a preacher of rare power and eloquence. No voice denies that consummate wisdom was shown in the choice. The city has increased several fold in population since his advent, but the influence of the man expanded in still greater proportion, passing beyond his parish and his church, and affecting the social and political well-being of the city.

At last, as he had anticipated for several years, there came a warning that his work was well nigh done, and he bowed submissively to the Divine will, thinking that the end was near. But as days went on, his strength which had been shattered by a paralytic stroke unexpectedly revived, and the old longing to "die in harness" reasserted itself. He started to his feet, resumed his duties of Rector, preached with increased power, and in a few months his wish was fulfilled and he "died in harness."

The esteem and affection felt for him in Brooklyn was evidenced by the mighty throng which came to his burial. Representatives of every dignity, ecclesiastical and civic, of every interest, financial and social, of all sorts and conditions of men, gathered to honor his memory. Only words few and simple can suggest the impressiveness of that service as he himself in his humility had conceived and appointed it.

Those with whom he was associated in the various interests which engage the attention of the public spirited citizen, those with whom he engaged in works of mercy common to all Christian people, or in associations of a literary or humanitarian character, will, in their several ways, commemorate his work and record their testimony to his worth and services.

One loving duty remains to us. We are assembled to recall the leading facts of his life; to observe what influences God brought to bear upon him to make him His chosen vessel of blessing to many; to discover the principles which were at the

root of his power and usefulness, and to commemorate him among those by whom God has blest the world and then withdrawn to their well-earned rest.

The Reverend Charles Henry Hall was born at Augusta, Georgia, November 7th, 1820. His father had gone to that city from Boston, Massachusetts, in 1817. His mother was the daughter of Robert Reid, who had emigrated from Scotland. He was a delicate child, and when four and a half years old he was taken to West Newton, Massachusetts, for the benefit of a more bracing climate. Two and a half years sped happily on, amid the scenes and in the school where the poet, O. W. Holmes, and many another famous in our day, had lived and learned. He records that it was then that the beauty and dignity of the parish church services, to which he was taken occasionally by his aunt, first impressed him in strong contrast with the simpler and colder worship of the Presbyterian Church, to which his family belonged. Returning to Georgia he spent five years attending first an academy, then a private school kept by a Presbyterian clergyman. His mother had early dedicated him to the ministry, and was solicitous that he have every possible preparation for the sacred calling. At the age of twelve he returned for a summer "brimful of delights" to the old Massachusetts home, and then was driven over to Andover. After a year spent in a preparatory school he entered the famous Phillips Academy, then under the mastership of the Reverend Samuel Johnson, who was, as he remarks, "a saint in his way." He remained

at this Fitting School four years, and the memory of those years clung pleasantly to him to the last. He made friends of many who, like himself, became leaders of men in various callings, and he retained their friendship to the end.

He entered Yale College in 1838 and was graduated in 1842. During his senior year he joined the Episcopal Church. Although he was brought up with the thought that he was to be a minister of the Presbyterian Church, he records that no personal appeal, such as church boys are accustomed to hear in regard to confirmation, was ever made to him on the subject of peace of conscience until he was sixteen years old. He had only learned that "original sin is immense, that 'election' alone can weigh against it, and that boys are seldom the recipients of saving grace so as to mould their lives by it." "Vital Christianity seemed a set of doctrines, believing in which was to have a magical effect on people, saving them from everlasting torture due to sins and temptations which he had never felt." The prayers seemed to imply that he was a child of hell, a lost and miserable sinner, for whom was reserved only blackness and darkness. Only conversion could save him, and until he was converted it could not be determined whether he were elect or reprobate. The whole system is so foreign to the teachings of this church, and the views which prevail to-day, that it is hard to measure their influence upon a sensitive boy. Revivals had been held at the academy while he was at Andover, and efforts were made to have the

boys come forward to be prayed for. Although a Presbyterian, he had, while at school, occasionally attended the services of the Episcopal Church and taken a Sunday-school class there, with no disturbance of his inherited opinions; and his childish impressions had thus been recalled and deepened. But finally, partly from hunger of heart, partly from a stern determination to penetrate the mystery of his spiritual state and find out whether he was elect or reprobate, and partly from defiance of the taunts of his fellows, he went to a revival service conducted by Thomson, afterwards the famous missionary to Syria. He went forward to be prayed for, and was told that he was converted. But asking himself honestly what change had taken place, he could find none. Still he worked faithfully to realize his conversion, and acquired great facility in speaking and exhorting at the meetings held in the hamlets and villages near Andover. But as manhood strengthened in him, his whole soul arose in revolt from what presented itself to his glowing heart as "the hard, cold system of reprobation and election." For, as he records, "the heart can never be satisfied while pursuing that which is uncertain."

At New Haven he became acquainted with church people. The music, of which he was passionately fond, drew him to old St. Paul's, and he asked himself "Why are these people so quiet and contented in their piety? They certainly love the church, and are never busy with these perplexities." They struck him as "lovely people in their refinement and courtesy." Some writings of John Stirling fell into his

hands, and one line discovered to him his own conviction: "Love teacheth more than doctrine can." He sought to discuss the vexed questions of Calvinism with the Episcopal clergymen, who courteously ignored them. He studied books of polemics without much interest and brooded until it came upon him that "true religion is after all a life-involving reality, not a school of Philosophy; that the thing he lacked was true character, not a conviction of personal election; that no hair-splitting can atone for a solid, heaven-sealed covenant; that high-thinking cannot make up for low living, but must grow out of faith worked out in love; that our work is to *be* the Sons of God, not to discuss the title." The stake became a solid fact for his spirit to cling to, that "God is good;" "and now," says he, "after three-score years and ten it clings there with a profound conviction that,

> 'Nothing can be good in him
> That evil is in me.'

My one faith has grown from that seed."

He asked for the usual dismission from the Congregational Church at the College chapel, and was dislodged from the old bonds but not from the old friendship with those he valued, and he retained them to the last. In the winter of his senior year, at the age of twenty-two, he became a member of the Episcopal church and a candidate for Holy Orders in its ministry.

On leaving Yale he passed on to Andover for a year's study, with "the one man there whom he

chiefly delighted to honor, Moses Stuart, Professor of Hebrew." From him he acquired that love for the ancient tongue in which he became so proficient, and which gave him the rich and forcible diction which marked his discourses. After some months at Andover he was requested by his Bishop (Brownell) to pursue his studies somewhere in a more Episcopal atmosphere, and he named Hartford, where at the time Dr. George Burgess and Reverend A. C. Coxe, both afterwards Bishops, were Rectors.

His stay in Hartford was short, as it became expedient to go to the General Seminary in New York, and join in a "sidewise fashion" the middle class. Two years after graduating from Yale, on the twelfth Sunday after Trinity, August 25th, 1844, he was ordered Deacon at Tivoli, New York, by Bishop B. T. Onderdonk, at the request of the Right Reverend Thomas Church Brownell. After a winter in Georgia he returned to New York city and worked during Lent for Dr. Hugh Smith, at St. Peter's, Chelsea. Then asking the Bishop for the smallest parish in his jurisdiction, he went to Huntington, L. I., where he remained two years, reading much and becoming acquainted with the difficulties of a small country church which contained the extremes of social life. He soon remarked a readiness on the part of his people to accept any doctrine that he might promulgate. Occasionally he would advance extreme, or even heretical views, in hopes of awakening discussion, but it was all in vain. There was no intellectual stimulus there, and he resolved to leave the place.

While in charge at Huntington he was ordained to the Priesthood, November 12th, 1845, by Bishop Brownell, at Fair Haven, Conn.

At Easter, 1847, he went to take charge of the Parish of the Holy Innocents, at Buttermilk, now Highland Falls, near West Point. Presently the officers at the Point, when their duties permitted, were to be found at his church, and he made many acquaintances. Military virtues were congenial to his soul. A distinguished general officer observed that "he responded instantly to the spirit of military life. He would have made a grand soldier. The cardinal virtues of the profession of arms—truth, honor, obedience, loyalty and courage, were at home with him." All his life henceforth he understood the soldier, and the soldier understood him. The knowledge there gained, and the sentiments there awakened, served him well in the trying years that came afterwards. While at Highland Falls he was married, and in 1848 he resolved to remove to the South, and resigned the church, his second charge. He wrote the Bishop of Georgia asking for the smallest parish in his jurisdiction. Party spirit ran high at the time, and the Bishop was afraid of his high churchmanship, but finally offered him a charge which would require him to ride forty miles a Sunday. This was declined with the remark "that he had asked for a parish, not a Diocese."

A sermon bearing the endorsement "Written at Athens, Georgia, for Commencement of the University of Georgia, July 2d, 1848," is full of interest.

"This sermon," he says, "written in Athens, Georgia, in dust, heat and noise, has had more influence on my destiny than any other. It led to a call to John's Island and later to the Church of the Epiphany, Washington. Dr. Thornwall was to have preached, but failed, and Friday noon the President asked me to be ready. I had only time to dash through and send the MSS. to Dr. Stevens to read and correct." After the service Bishop Gadsden, of South Carolina, told him to listen to no call till he heard from him. In August he was called to St. John's Church, John's Island, S. C., the second in importance in the Diocese, and entered in charge November 27th, 1848.

His work at John's Island was at once with the most cultivated people and with slaves—a hard school! In his early years he was modest to timidity, and hence had sought the smallest places. He often spoke of the pain which he had suffered from diffidence in early life. But with a servile race this is soon overcome, and a sense of his native superiority developed. He did his whole duty by these poor people, and learned to love them with a compassionate love that remained until the last. He claimed that much of his knowledge of true vital piety was learned at the feet of some black Gamaliel, or from some old "Aunty" to whom the heavenly Jerusalem was as real as the scars and callouses on her decrepit body. Life in a parish of great plantations afforded time and opportunity for study. He read constantly and widely. He prepared two volumes of "Notes on the Gospels," and when they were published he

determined, because of domestic afflictions, to make a change. Arriving in Washington he preached the sermon referred to above, and was called to the Church of the Epiphany.

Shortly after taking charge in Washington he was called to officiate at the funeral of one of the most distinguished men in the country. It was the custom then to make funeral addresses, and the new Rector, fresh from the plantation and slave life of the South, found himself called upon to speak in the presence of the chief men of the nation and the representatives of foreign governments. His heart sank. All his natural timidity came upon him at once. But he thought of his poor negroes to whom, as God's children, he had spoken the words of life over their dead, and summoning his resolution with a silent prayer to God for His blessing, he spoke the simple truth which is always the same in power in the swamps of John's Island and the palaces of nations. It was the same message that he delivered the same day in the hovel of a poor negro girl whose child lay dead, before he led the lowly funeral pomp of a boy, carrying the coffin on his shoulders, with only the weeping mother following as a mourner to the grave. What a contrast was presented by the two funerals! The clergyman and the substance of the address were the same at both.

The life in Washington was a ministry of uninterrupted growth in beneficence and power. Its stirring scenes, his difficult position as a Southern man in the Federal capitol during the civil war, his intercourse with men of historic fame—Jefferson

that his was the leading mind in skill, in resources and in courage.

The prominent characteristic of Dr. Hall, that which struck one first and impressed him most lastingly, and which dominated in all his relations, was his manliness. Every obituary notice, every sermon in which he was referred to, seized upon this as the distinguishing and most pronounced feature of the man. He was possessed of great personal force. He was a unique man. Although painfully diffident in his youth, there was in him a masterful spirit which led him to admire force of character in whatever form it was shown. His presence was so virile and vigorous that he impressed one as being of greater stature and greater physique than was the case. When he touched things which were pretentious rather than real, they shrivelled at once to their right proportions. His exuberant power made him a tremendous stimulus to young men. It evoked all their latent vigor and impelled them to energetic action, which often surprised themselves. It is doubtful if he knew the greatness of his personal force. He was so strong himself that he could not always measure his power over young and weaker men; but they were always stirred up to their utmost endeavor under the spell of his inspiration.

There was in him a quick sense of truth, honor and righteousness; and this zeal for righteousness gave to his rugged speech and brusque manner the quality of the prophetic utterances which he had studied till he had caught their fiery tone,

and his words and manner were disarmed of their sting. Men knew that he was saying what a true man would say if he were free from the trammels of conventionality and interest. He was a brave man in every fibre of his being. He dared to do what he thought right. He never said, "I would like to do this," and then withdrew abashed, and half-ashamed, to make excuses to himself, but he went forward and did it, man-fashion. Therefore, he was found in many places where ordinary clergymen do not feel that they can go, and where they could not go with safety. But no man impugned his motives, nor did he lose the confidence and affection of his friends by his extra-parochial and extra-ministerial occupations. By his courage in this respect this city has profited in its public service, and the Christian community in its breadth of vision and enlargement of heart. But he was loyal withal, as became a man who loved righteousness; loyal to his church and its authorities, as he was loyal to the State in time of trial. Sometimes he was misunderstood. On one occasion when he was asked to "represent the Episcopal church" where the canons did not permit it, he declined, saying that "when he trained, he trained with his own regiment." As an officer of the church he strove to observe her laws even if he thought them unnecessarily restrictive; but his sympathies were broad, and he was brother to every man who was engaged in good works. Many of his dearest friends and staunchest admirers were not members of the church of which he was a priest.

As a man he refused to be bound beyond the dictates of his own reason.

As a part of that distinctive manliness and admirable courage, his was a chivalrous soul. As one of his warm friends has justly said, "his heart and mind went out to all sorts and conditions of men, and he was never more congenially in his element than when he was championing the cause of the oppressed." He burned with indignation when he heard of attempts to depress, or put at a disadvantage a man who was striving to do his duty as he honestly understood it, because of difference in views, or to carry out a policy not in accordance with the Catholic spirit of the church. "Live and let live," was the manly rule. Indirect methods were repugnant to his frank and straightforward disposition. Those with whose views he could not sympathize had his powerful support if he thought they were not accorded fair play. He was chivalrous. His deliberate action on a memorable occasion when the remaining years of Brooklyn's great preacher were in the balance, and it was uncertain how the balance would incline, is a matter of more than local history. The touching tribute that Plymouth's great preacher paid him in requesting him to officiate at his funeral if he should die first, although he knew that Dr. Hall, as a churchman, could not reciprocate, shows how deeply the man who had passed through the furnace of afflictions, which tries men's souls and opens their eyes to true worth, appreciated and valued this generous and, probably, hazardous act.

Nor can I forget, if you will pardon a personal reminiscence, the indignation which blazed in his eye as I met him one day in 1864, hurrying across from the White House to the War Department, carrying under his arm a loaf of bread made of corn and cob coarsely ground up together, on which the prisoners of war in Libby Prison were fed, or rather starved. He had just come from Fort Monroe where the living remains of some hundreds of emaciated and dying prisoners had been turned over to the Government while exchange of prisoners was refused. His description of the victims was brief and heartrending. "I am going to see Stanton," said he with energy and even vehemence, "and tell him that these awful horrors must stop. An exchange of prisoners must be effected, or God's curse will certainly strike us." And this while the man himself was under suspicion as a Southern man! The visit to the Secretary of War and his demand for an exchange of prisoners might have sent him "across the lines" or to the Old Capitol Prison; but he thought no more of it than the good Knight of St. John thought of death at the Siege of Malta!

Why could he do these things? Because his manhood was recognized as full and true, and true men met him and respected and admired and loved him. Such a man cannot but be loyal — loyal to duty, a keeper of promises, incapable of deceit, or trimming; also incapable of pretending or of silence. He was frank to say that he felt the claims of blood and kindred, affection for his

native State, the home of his infancy, his boyhood and his early manhood. Yet these were *claims* — they were not *duty;* duty was to his country — and they believed him.

And like a man, he was a generous foe. He had his differences with other men, as who has not? but he was open and above-board. He recognized their right as he wished them to recognize his own. He dealt with them as he would have them deal with him. He regarded and treated them as those who were, or might become, his friends. He always spoke kindly of antagonists, and he was more courteous and gentle if he saw them waver, and never pushed them to the wall.

Again and again the mitre was offered him if he would go South, but he turned away, ashamed that such an offer should be made him. Again and again he was asked if he would encourage his election to a Bishopric, but he always answered that he could not consider such a question. He held that if the office is what this church holds it to be, no man dare dicker for it, no man dare strive for it, no man should allow himself to wish for it. Perhaps it is as well that he remained as he was. His strong, independent spirit would have chafed under the necessary limitations of an office into which, if one do his duty, the individuality must be merged. So he died, not a bishop, indeed, but an honest, manly Presbyter, in the front rank, nay — *facile princeps.*

Wherever he was men gathered around him. The strong, the energetic, the big-hearted, the large-

souled found in him what they could appreciate and value; a man among men; a man of keen mind, skillful to meet perplexities, wonderful in his resources, and with courage almost unexampled in most trying scenes.

And yet how deficient would be any representation if we omitted to speak of his deep, sympathetic, tender heart. He had the power to attract love, which belongs only to those who have the power to love strongly. Friends made in early years and at school, like Dr. Washburn and Governor Rice, remained his friends to the end. He was not demonstrative, but his affection was known and felt. The friend who had not seen him for years was as sure of finding him unchanged, with the same strong, personal regard as when they parted. But of this we need not speak. The traces of mourning at his funeral, on many to whom he bore the relation of loving friendship, told more eloquently than words that the relation severed was one of personal affection. In this respect, too, he was distinguished among men.

To this native power and development must be added the equipment of a sympathetic and ripe scholar. His reading did not end with his school days; it only began there. While he toiled most at what was in the line of his work as a clergyman, his studies were as wide in their reach as his sympathies which went out to men in every calling. He loved music. He delighted in poetry, especially hymns. His writings bristle with poetical

quotations. Charles Wesley was to him a constant source of inspiration. He attributed to his hymns much of the religious fervor of the earlier part of the century, and he valued them as a permanent enrichment of the church. At one time of his life Keble used to lie always within reach. Spenser and the vigorous writers of Elizabeth's day were favorites. Whittier and Lowell were his daily companions, and he was ever ready with an apt quotation. An enthusiastic student of nature, "He brought an eye for all he saw." Striking illustrations of moral and spiritual truths were gathered in his hours of recreation. He was wise enough to have always some resource from his professional labors to which he could turn with pleasure for relaxation, and botany was his especial delight.

He held that there was a close relationship between the natural and the supernatural, and that the latter should be interpreted by its setting in the former. To understand the scriptures better, he familiarized himself with all the natural features of the Holy Land, the modes of life, customs and dress. A personal interest was given to this study from the fact that Thomson, his old acquaintance at Andover, was the best authority to be found. He would often explain a difficult word or expression by placing it on the tongue of a man amid Oriental scenes vividly imagined and described. The lonely wanderer, Jacob, at Bethel, lying upon his back and looking up that long upland slope until the earth touched the sky-line

amid the stars, saw the highway to the heavens, and under the glow of the Syrian night it made a celestial avenue for the descent of the angels.

In the early part of his ministry he familiarized himself with the writings of the Christian fathers, and was an authority on that subject. He always went to the originals. He said to young men, "Study your Bibles much in the original; commentaries not so much." As one reared in the doctrines of Calvin he made it a matter of conscience to understand that great Divine thoroughly. He entered into the history of his times, political, social and religious, and gave due praise to the heroism of the Reformers on the Continent and in England, in that they chose God's truth where it appeared, even at the sacrifice of the old order where it refused to reform. He was a student of the History of Thought. The "Great Awakening" in New England, one hundred and fifty years ago, which has left such marks on our own religious condition; the circumstances from which it grew; its connection with the growth of Methodism, and the iufluence of this latter in awakening the "Oxford Movement" of two generations ago, had for him a peculiar and personal interest. He was in advance of the reaction against Calvinism, which has become so wide-spread. He read, he spoke, he wrote. He was a "full, a ready, an exact man," as Bacon hath it. His published books and occasional papers were not always his best productions. The best treatise on the ministry which I have met with is a manuscript ordination sermon of his.

No theological school ever opened before a student such vivid and stimulating views and thoughts of "the mighty hopes that make us men," as his conversations and expositions. In the midst of a discussion where everything had become confused, his incisive words and vigorous representations would clear the subject from side issues, expose the real question, and state the principle at bottom and settle the issue forever in the young minds which were privileged to hear him. He had a way of putting things which was most convincing. As the features and characteristics of an ancestor may reappear in his remote descendants, so in like manner will ring again in our American church the decisive words which he uttered, often in private conversation, when all memory of their origin shall have been lost. None who knew him have failed to carry away thoughts which they will not willingly let die.

He was a minister of God to the core. He felt that he had been called from his mother's womb for no mean purpose, but rather that seeing clearly and acting boldly, and intending purely, he might confer lasting benefits upon mankind. He held that our Lord had made no mistake in the agency to be employed when he commanded the Apostles to "preach the Gospel." It was the Divine weapon for conquering the world for Christ. To fulfill the injunction he studied the message, and aimed to present it boldly and in love. The highest genius, he claimed, was the habit of hard work. In early life he prepared for the future by a most careful

and exact study of sermons of the best sort. He analyzed them, studied their structure, their diction, their matter. He considered Dr. South the most finished of sermon-makers, and from him he learned the force of wit in the pulpit. But he could not be a copyist, and while he mourned his shortcomings in comparison with his standard, he wrought out a style of his own which suited his personality. He appreciated the truth of Burton's statement that "as regards the truths we are called to preach, and the human and divine interests we are set to conserve and advance, thank God, overemphasis is not possible. Let no preacher practically disparage the things whereof he speaks by speaking of them faintly and in a small way. They are not small, and he need not be when he handles them." So he put heart and voice in his message, and it rang with the ring of truth. It was enriched with all the treasures of his thought and reading, illustrated with apt figures, and often driven home with an anecdote, a pointed epigram, or a flash of wit or humor. At times he was daring. When he was in Washington certain of the congregation, of Southern convictions, used to rise from their knees at the prayer for the President and civil rules. In a sermon directed against this practice he reminded the congregation that "when the Apostle directed Christians to pray for civil rulers, Nero was Emperor of Rome." It caused much talk in that suspicious and stormy atmosphere, and was variously interpreted, but produced much of the effect he desired.

It has been well said that he "illustrated the personal aspect of the Christian ministry as against the mechanical. This is no little thing in this age when the influence of the people is so largely towards making of the minister a mere bureaucrat, an official executive, a man of affairs. He illustrated that aspect wherein one is a greater minister in so far as he is first of all the more a man; so it was with him. He might have been a great physician, or a statesman. But a greater power was required to strengthen and ennoble the manhood to bear the weight of the priesthood. There was in him this elemental force, because the spirit of power was in him as fire in his bones. We felt in him the spiritual, the personal, nay, sometimes that inspiration of the personal which is the prophetical, wherein the human spirit is breathed upon by the Divine Spirit, hereby finding utterance." An illuminated text adorned the walls of his study during his ministry, and under its inspiration he studied, wrote and lived. It contained a warning and a promise from the Lord in glory: "Be thou faithful unto death, and I will give thee a crown of life." As his constant companion it gave direction to his thoughts and conversation. The battle and the crown of victory were always before him. As hairs blanched and strength failed, his eye glanced more frequently upon the promise which refreshed his spirit, and so he grew nearer and nearer to his Lord. His faith was of that firm and robust sort by which a man can live without apprehension for the future. When a young candidate for Holy

Orders learned of the precarious tenure of our rectorships and inquired what security a clergyman had for his maintenance, he answered, "I have never given it a thought, but simply rested on the promise 'Dwell in the land and verily thou shalt be fed.' You can have no better security than that."

There is a singular uniformity in his chirography from first to last. His manuscripts from John's Island and those of his last days have the same character. In like manner one thought possessed him, around which was gathered all the treasures of his knowledge and wisdom. The note which he struck on a memorable day at the University of Georgia was the master note of all his discourses. He did not believe that preaching Humanitarianism and Sociology would take the place of preaching Christ and Salvation. That sermon had a great effect wherever heard, because it was the man uttering himself. "Who shall separate us from the love of Christ?" was his theme, and all subsequent preaching was but an amplification of this text. He presents St. Paul entering every city of the known world with this interrogatory; and the poor Jew, whose wisdom was the "foolishness of preaching," awakened the learned Athenians, the luxurious and vicious Corinthians, the idolaters of Ephesus, and the degraded Cretans, because the love of Christ was the secret principle which lay at the foundation of his character. "The love of Christ: when God was alone with His Son, and even then had been from everlasting; the elements were made to manifest that love; the Angelic

host at Creation sang but the prelude of the song which now tells the perfection of redeeming love. That love has prevented and followed man from Eden, and must and will prevail to bring all things into subjection to the Eternal Son. This principle of action is God in us to will and to do." The book which was most severely criticised of all his publications* was the extreme outcome of this master thought:

——"That somehow good
Will be the final goal of ill."

It is not necessary to say more on this point. The message has been heard wherever he has lifted up his voice. It is the answer of one brought up as a Calvinist who had broken and cast away his fetters.

What shall we say of him in his ministries of mercy? As he went to scenes of sorrow, sickness, suffering, or death, his soul filled with sympathy and compassion; thoughts came, the fire kindled and the glow of inspiration lighted up many a dark passage of the word of God, and gave birth to many a comforting discourse. The trial and sorrow were real, but no more real than the recompense of the reward. They are

"The great world's altar stairs
That slope through darkness up to God."

Sometimes his visits were very brief. With a text, or a hymn, or a collect, or a well chosen word of sympathy he touched the heart of the

* "The Valley of the Shadow," by Charles Henry Hall, D.D. F. Whittaker, N. Y.

sufferer and was gone, creating no void by his departure, but leaving a comforting presence as of Him whom he represented. Sometimes he used strange methods to rescue from spiritual danger. When one poor soul, sorely afflicted, sent for him and complained bitterly of God's hard dealings with her, he arose, took his hat and moved sadly towards the door, saying, "I fear we serve different Gods. *My* God is a God of love, who doth not afflict willingly, nor grieve the children of men." The harsh action was effectual. With penitent tears the poor soul found comfort at the throne of Him whose love is so strong that he dares to chasten even until his purpose is accomplished.

One cannot speak fittingly of his ministry to the people of this congregation, of the deep, tender solicitude, of that personal affection for them which had its root in a sense of the greatness of the divine love for those to whom he was privileged to speak the words of life. Here he conducted Divine Service and broke the bread of life. He took the children in his arms, baptizing and blessing them, for "Of such is the Kingdom of Heaven." With a heart swelling with thanksgiving he presented for the renewal of vows and for the apostolic benediction those for whom he had prayed and whom he had brought into covenant relations with God. You know, brethren beloved, how holily, and justly, and unblamably, and tenderly he led you and yours into the presence of the Saviour, how affectionately desirous he was of you all, and the peace and joy in believing

which refreshed your souls under his ministry. The life ties of marriage were blessed and sanctified by him. In sorrow, who so sympathetic? for he was the man of God when the need of divine strength was most keenly felt. Your beloved dead were his dead, and when he buried them he buried his own; but the words of life were on his lips and in his heart to soothe, to comfort, to lift up, and to strengthen. He entered into the griefs and afflictions of his people without measure. No more deeply impressive moments have been passed with him than when he came from those ministries of mercy, and when he had gone far down into the Valley of the Shadow with those who were passing away. At such times were formed the strong bonds which are knit between pastor and people, and his life is woven indissolubly with theirs. He spoke gently and tenderly of the bleeding hearts and of the creative power of suffering. But each knows the peculiar blessing received from his hands. Those who have suffered know of the consolation. Those who had erred and sinned know the gentle chiding, and the strong rescue, and the straight paths in which he set their feet, and the impulse given heavenward.

It was the reality of this ministry that went to the heart. The sympathy was so true and deep that the evil was made his own, and the virtue of his Divine Master went out to heal and bless. This ministry gave him the strong hold upon many who might have been unmoved by his eloquence had they not been touched by the spirit in the man

which united others to him in relations stronger than those of earth. Although he is gone to lift up his eyes to the eternal verities which are seen in all their glories beyond the veil, he is still here in the blessings which he was privileged to impart to each; in souls that have been enriched by him and moulded and fashioned for higher things; in thoughts that elevate, in sensibilities quickened to what is lovely, true and of good report, in desires purified, and the will directed and made strong in the struggle for the crown of life.

Time would fail to tell what he has been to individuals, or to the communities in which he ministered, because of his thorough righteousness. He felt bound to be as far as possible what he would have others be. In his own life there were things which from the nature of the case cannot be known. Others should not be displayed. But his was no mere official ministry. While he was less of an ecclesiastic than some, there was in him a deep religious life hidden with Christ in God—an underlying, all-pervasive spirit of reverence and devotion which animated him in secret prayers and works which only the Great Day will disclose.

Yet I may say one thing. Recognizing that God's mercy and goodness were following him all the days of his life, it was his custom to make thank-offerings for the blessings which he received. But "the secret of the Lord is with them that fear Him and put their trust in His mercy."

We are here to commemorate him as a devoted minister of God, who was also a distinguished citizen

of no mean city, a loving friend, an honorable, truth-loving, righteous man, whose life has been full of good works, and his example an incentive to a Christian life. In the ministry a rare man of singular power and eloquence, of great faithfulness in simple reliance upon his Heavenly Father, who blest his labors with a rich harvest of spiritual blessings. He filled out more than three-score years and ten, happy in his home, happy in his relations with his fellow-men, and was gathered to his fathers with a good conscience towards God, in the communion of the Catholic Church, in the comfort of a reasonable, religious and holy hope, in favor with God and in perfect charity with the world. We mourn him, and we rejoice for him. We thank God for his good example, and number him with the Saints who have served God in faith and fear. The church is the poorer for its loss, and richer for his work, his example and his memory.

O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son, Christ our Lord; grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. Amen.

Resolutions and Letters

Church of the Holy Trinity.

At a meeting of the Vestry of the Church of the Holy Trinity held September 23d, 1895, the following minute was adopted:

Dr. Charles Henry Hall came to us twenty-six years ago last March, and the term of his pastorate marks the most influential period in the history of Holy Trinity Church. From the very first he entered with his whole heart, not only into those interests which were confined within the limits of the parish, but into those larger ones which comprehend humanity. He was in the truest and fullest sense of the word our pastor, but he was much more than that, and an important part of the world is better for his life and poorer for his death. His sturdy character, his vigorous intellect, his lofty conception of righteousness, and his unflinching courage in doing what he believed right have left a lasting impress upon all who have come under his influence.

One of his most prominent characteristics was his catholicity. He was a loyal member of the Protestant Episcopal Church, but he was much more than a churchman—he was a true priest, but he refused to accept the shackles of ecclesiasticism or formalism; he stood forth in the glorious freedom with which Christ had made him free, and he battled manfully and unceasingly for the same freedom in others; he believed that this is God's world, and that God's love is too great and abounding to be confined within channels of man's construction; he was a man, and all things human were of vital interest to him; he was a Christian, and all things divine were in his hopes and his aspirations.

We appreciate most deeply this largeness of his personality. We know that we cannot claim him exclusively as our own in the little circle of Holy Trinity parish, but that we must share the benediction of his life with the larger family of humanity; and yet we feel, too, that it has been our privilege, we who belong to his especial flock, to stand in certain respects in closer and tenderer relations with him; we have indeed shared in common with that larger community all that he

has been to it, but in addition to this he has been our beloved and loving pastor, and we have been blessed with his intimacy and his personal sympathy in all that touches individual life; we have found him in our joys a genial participant, in our sorrows most tenderly affectionate and comforting, in our troubles a wise counselor, in our weakness a tower of strength, and always and everywhere most generous in giving from the abundance of his rich gifts to all our necessities.

The loss that we have sustained in his death cannot be expressed in words; we mourn with his more immediate family a loss which to us, as to them, is a personal one, and which cannot be repaired in this world; we shall indeed be strengthened and comforted by the memory of what he was, and inspired by our firm belief in the glorious future upon which he has entered, but we shall sadly miss the great, tender heart that is now silent; we shall long for "the touch of a vanished hand, and the sound of a voice that is still."

Brooklyn Clerical Club.

Minutes on the Death of the Reverend Dr. Charles Henry Hall.

When, after twenty-six years of service in a diocese, one of its leading clergy is called from his labor to his reward, it becomes those who are left to place upon record some expression of their appreciation of his character and his work.

Dr. Charles Henry Hall, long-time Rector of the Church of the Holy Trinity, President of the Standing Committee of the Diocese, Deputy to the General Convention, Chancellor of the Cathedral Chapter, filled so large a space in the Church and the community that his loss cannot but be severely felt. His personality was a commanding one, his activity was unceasing, his judgment was sound, and his decisions generally wise. His parish will find it hard to supply his place, while the diocese and the city will long sadly miss his inspiring presence and commanding influence.

Of this club he has been long a valued and beloved member. Here we were wont to meet him in most genial and winning moods. None of us will forget the essays which he gave us occasionally, and the half humorous, half serious critiques which he made upon the papers which were presented from time to time by the rest of us. It was always a delight to get him started, and then sit back and enjoy the exuberant flow of his thought. He was a great man, with as kindly a heart as ever beat in human breast; with a thorough love of all that was true and manly and good and pure; with as thorough a hatred of all that was pretentious and untrue and bad. We loved him, and we honestly mourn him. His memory will remain with us as an heir-loom of the club.

That his name was one of the first on our list will be a title to honor and consideration in years to come.

We would fain bring to-day this tribute of our love, and add it to many others which have thronged to do him honor. We hope to meet him in that higher company to which we believe he has now passed.

F. D. HOSKINS,

Secretary.

Alpha Kappa.

For the first time in the history of their Association, the members of the Alpha Kappa—a fraternal Society of Christian Ministers of different Communions, meeting statedly in this city—have regretfully to record the removal from them by death of one of their number always, until that event, actively and affectionately associated with them.

The Reverend Charles Henry Hall, D.D., LL.D., late Rector of the Church of the Holy Trinity in this city, who passed out of life on earth on September 12th of this year, had been a member of this fraternity from its beginning, nearly twenty years since. He had been constant in his attendance on its meetings, had manifested always a keen interest in its welfare, and had taken a noble and helpful part in its many discussions; and during recent years his Church study has been the place of its monthly meetings—a place opened to it by his unsolicited and cordial invitation, and always made attractive by his hearty salutation and welcoming cheer.

During all these years of their delightful intercourse with him in such happy relations, Dr. Hall has endeared himself to his associates in the Society, by his generous interest in themselves and in their work, by his liberal and magnanimous Christian spirit, by his unaffected sympathy with all who honor and love the Lord, and who would set forward His Kingdom in the world, and by his own earnest and manly devoutness of temper. At the same time he has commanded their profound and admiring respect by his wide knowledge, his unusual range and elevation of thought, his accurate learning and unfailing enthusiasm in the study of the Scriptures, his comprehensive acquaintance with systems and trends of theological thought, and by his rare ability in setting forth, with impressive and terse vigor, the results to which study and reflection had brought him. His mind was as active and as discriminating as his Spirit toward God was reverent and filial. His will was as gallant and energetic in the service of righteousness as his sympathy with men was deep and impelling. He was in the truest sense a many-sided man; a noble citizen as well as a patient and faithful Christian pastor; an affectionate and assiduous student of nature, as well as of God's Word in the Scripture

or of God's providence in History. His associates in this fraternity have always felt, therefore, in his words and life an inspiration to whatever is best in character and work, and have counted his presence among them a continual benediction.

It is with unfeigned and profound sorrow that they realize his removal from this circle, as well as from the many other circles to which his presence always brought animation and impulse, with rich instruction and wise guidance. But it is with great gladness and fervent gratitude to God that they recall the happy years of their fraternal connection with him, and it is with a rejoicing hope that they look forward to the meeting with him again in the still more intimate and immortal association in the realms of the Redeemed and under the final glorious vision of the King in His beauty.

Resolved: That this Minute be entered in our Records, and that a copy of it be sent certified by the Scribe to the family of Dr. Hall.

Respectfully submitted for adoption by the Alpha Kappa.

RICHARD S. STORRS,
REESE F. ALSOP,
JOHN FOX.

Unanimously adopted by the Alpha Kappa Club at its regular meeting, November 18th, 1895.

U. D. GULICK,
Secretary.

Saint Thomas' Church.

BROOKLYN, N. Y., October 20th, 1895.

From the Rector, Wardens, Vestry and Congregation of Saint Thomas' Church to the Wardens, Vestry and Congregation of the Church of the Holy Trinity:

BELOVED IN CHRIST—We have heard with sorrow of the death of your late Rector, the Reverend Dr. Charles Henry Hall, and desire to offer you, by the hand of our Rector, an expression of sympathy with you in your irreparable loss. We do not lose sight of the useful prosperity your influential parish still has before it when we say that a great era in your history closed forever when Dr. Hall rested from his labor in your behalf.

But we feel that the loss is not all yours. We, too, are bereaved. We have long rejoiced with you in the life of this truly good and great man, whose glowing love and faith and courage have stimulated us to nobler living, and now we mourn with you at his death, and join in commending his soul to the keeping of the Master whom he served.

JAMES CLARENCE JONES,
Rector Saint Thomas' Church.

From the Primate of the West Indies, Bishop Enos Nuttall.

BISHOP'S LODGE,
KINGSTON, JAMAICA, October 5th, 1895.

DEAR MRS. HALL:—I have just read in the *Brooklyn Eagle* and other papers, accounts of your husband's life and death, and have written an article for our *Jamaica Churchman* with the object of making our people acquainted with the noble life now completed. And I cannot pass away from the subject without writing a few lines to express to you my admiration for your husband's character and career, and the sympathy felt by myself and wife and daughters for the loss you and your family have sustained in Dr. Hall's death. But it is well—a grand life and a grand work finished. What more can we desire for those we love? With kind regards, I remain

Yours very truly,

ENOS NUTTALL,
Bishop of Jamaica.

Plymouth Church.

110 Columbia Heights,
Brooklyn, N. Y., November 9th, 1895.

My Dear Mrs. Hall: The enclosed minute was adopted by Plymouth Church at our prayer meeting last night, and will be more formally adopted at our first regular business meeting and entered on our records. I am sure that I have no occasion to add any assurances of mine that this action of the Church was the spontaneous expression of its sympathy, and its love and reverence for your husband. Nor need I add, to what I have heretofore written, any expression of my own esteem and affection for him and sympathy for you and your daughters.

Yours sincerely,

LYMAN ABBOTT.

To Mrs. Charles Henry Hall.

Brooklyn, November 8th, 1895.

Resolved: That the following record be made in the minutes of this Church, and that a copy thereof, signed by the pastor and clerk, be sent to Mrs. Charles Henry Hall, together with an expression of the sincere sympathy of the Church.

Plymouth Church desires to add to the universal evidence of love and grief evoked by the death of the Reverend Charles Henry Hall, D. D., its own especial testimony of admiration and gratitude for the upright man, brave and loyal friend, public-spirited citizen, strong, wise leader, and faithful minister of Christ, who has gone, surrounded by the plaudits of earth, to receive the sweeter praise and loftier reward of Heaven.

To this Church, the memory of his friendship and service in dark days will be always present and precious; and his name will be associated with that of Mr. Beecher, by whom he stood stanchly in life, and whose death he mourned in noble eulogy.

LYMAN ABBOTT, *Pastor.*

Arthur Stanley Ives, *Clerk.*

Temple Israel.

At a meeting of the Board of Trustees of Temple Israel, held on Monday evening, October 7th, 1895, it was resolved:

WHEREAS: We have heard with feelings of the profoundest sorrow of the death of our friend, Reverend Dr. Charles Henry Hall, and while we fully recognize our inability to add a single leaf to the crown of laurel that this community has bestowed on him, as one who stood foremost and prominent in every virtue that can embellish and beautify human life, we are nevertheless prompted to record the sentiments that actuate us; and

WHEREAS: His large and loving heart was always in closest union with the universal heart of humanity, and in active sympathy with every human being, unmindful of creed, descent or nationality, therefore be it

Resolved: That these resolutions be entered on our minutes, and a copy thereof be sent to his bereaved family with the assurance of our most heartfelt sympathy in the great loss they have sustained.

A. ABRAHAM,

President.

Saint Augustine's Church.

At a special meeting of the Vestry of Saint Augustine's Church, of Brooklyn, N. Y., the following resolutions were adopted:

WHEREAS: It has pleased our Heavenly Father to take from this earthly sphere of usefulness, that true and valued friend of our people, the Reverend Charles Henry Hall, D.D., LL.D., D. C. L., late Rector of the Church of the Holy Trinity, and

WHEREAS: In his death this Church sustains a very severe and sad bereavement, and has lost a wise and able friend, whose devotion to the interest of the Church has won for him the highest esteem and reverence of the community;

Be it Resolved: That we express our appreciation of the valuable services which he has rendered Saint Augustine's Church; that we deplore the sudden termination of a life devoted to the uplifting of mankind; and that his many virtues will ever be held in affectionate remembrance.

Be it Resolved, further: That we tender to the family of the deceased and to the Vestry of the Church of Holy Trinity our heartfelt sympathy and sincere condolence in this the hour of their sore affliction, and that we pray the consolation of the Holy Spirit be to them the true comfort.

Be it Resolved, again: That copies of these resolutions be properly engrossed and presented to the family and to the Vestry of Holy Trinity Church, and that the same be recorded upon our minutes.

Long Island Historical Society.

BROOKLYN, November 18th, 1895.

The Reverend Charles Henry Hall, D.D., LL.D., for nearly twenty years Home Corresponding Secretary of the Long Island Historical Society, passed away from earthly scenes at the rectory of the Church of the Holy Trinity in this city, on the night of Thursday, September the twelfth, leaving a sad vacancy in each of the many public offices which he had filled and adorned, and in the hearts of many by whom he had been held for more than twenty-five years in the highest esteem and honor. His associates in the Board of Directors desire to put on permanent record their affectionate regard for him, and their grateful appreciation of the important work which he had done for the Society, in the management of whose affairs he and they have been so long delightfully connected.

Dr. Hall became a member of this Society on April 6th, 1869, immediately after coming to Brooklyn to assume the duties of his distinguished pastorate in this city. He was elected a Director of the Society on the 16th day of May, 1876, and at the same time was appointed to the office of Home Secretary, which he continued to fill until his death. A man of rare and commanding native powers, of admirable training and a truly liberal education, through which he had reached an unusually rich and various personal culture, it was as natural to him to be at home among books as it was to breathe, and he spontaneously sought and loved the still air of libraries and delightful studies. As one, too, always interested actively and zealously in promoting the intelligence and mental progress of the communities around him over which he had an influence, he was eager to add to the resources of this institution and to impress upon those with whom he came in contact a just sense of its attractiveness and its value to the public and to themselves. He would be a helper to it as well as a glad partaker of its benefits; and in every worthy and promising effort for its enlargement and its enrichment he was always ready to accept and to perform to the full his part, doing it promptly, generously, with an effective enthusiasm.

His counsels in the Board were uniformly presented with the manly frankness and the Christian courtesy which characterized him in every relation, while they were marked in themselves by a courageous, expectant spirit, as well as by admirable administrative wisdom. It is a great loss which the Board has suffered and the Society in his removal from among us; but we gratefully remember his loyal and noble service in the past; we rejoice to register our estimate of it and of him on our permanent records, and in all our sorrow at his departure it strengthens us to know that as long as the Society continues to exist the aid and inspiration which he has given it in the earlier periods of its life will continue to be a permanent power in the ever expanding development in the future.

Resolved, That this minute be entered in full on our records and that a copy of it, certified by the President and Recording Secretary, be forwarded to the family of our lamented and honored associate.

RICHARD S. STORRS, *President*.

FREDERICK A. WARD, *Recording Secretary*.

Long Island Society, Daughters of the Revolution.

37 Seventh Avenue, September 27th, 1895.

Dear Mrs. Hall:—I have been requested to write a few words to you expressive of the deep sympathy which Long Island Society, Daughters of the Revolution, feels for you, in this hour of your sacred sorrow.

We have had no meeting since your beloved companion entered into rest, so no formal action has yet been taken, but I beg you to accept this as an expression of the sentiments of every member of Long Island Society. We felt honored at the acceptance of the office of chaplain by Dr. Hall, and very grateful, always, for his courteous, prompt, and efficient services in our behalf.

We revered him while living for his charming personality, his magnetic eloquence, and his fearless words, always in the interest of truth and justice.

"Being dead, he yet speaketh."

To you, his beloved companion, Long Island Society sends loving greetings, and assurances of tender sympathy. She mourns with you, feeling that she has lost a friend who was ever constant and ready.

Very truly I am yours,

MARY EAMES BEAM,

Secretary, L. I. S., Daughters of the Revolution.

Brooklyn Home for Aged Colored People.

BROOKLYN, September 21st, 1895.

The Advisory Board of the Brooklyn Home for Aged Colored People makes this minute in memory of its late distinguished member, the Reverend Charles Henry Hall, D. D., who departed this life on September 12th, 1895, when nearly seventy-five years of age.

It is not for the members of this board to assume to properly characterize the noble qualities of this eminent minister of Christ, but they desire especially to recognize his broad, loving sympathy for all men, of whatever sect or condition. This found literal expression in his most beneficent work among the Negroes of South Carolina in the old times of bondage; and true to the love for the oppressed, thus manifested in his earlier life, he gave, in his later years, his counsel and valuable influence to the work of caring for the needy, worn-out ones of the same neglected people here. By his removal this institution sustains an irreparable loss.

96 BROOKLYN AVENUE, September 27th, 1895.

DEAR MRS. HALL:—At a meeting of the Advisory Board of the Brooklyn Home for Aged Colored People, held on September 21st, the foregoing minute was adopted; and it is by request of the board that I beg leave to tender to you a copy of the same.

With great respect and sympathy, I am,

Yours sincerely,

JOHN TRUSLOW.

TO MRS. CHARLES HENRY HALL.

Brooklyn Masonic Veterans.

AURORA GRATA CATHEDRAL,

BROOKLYN, October 23d, 1895.

MRS. CHARLES HENRY HALL.

DEAR MADAM:—At a recent meeting of this venerable body, of which your late husband was an esteemed and honored member, the announcement of his death was received with sincere regret. It was unanimously determined to send you our warmest sympathy in your great affliction.

We are deeply sensible of the poverty of words on such occasions, yet silence might be thought indifference. We esteemed your late husband too highly to have such a thought entertained, and hasten in our lame and halting way to assure you of our grief, at his taking off. We do not speak of him as a public man. The press and other bodies have emphasized our loss in that part of his character. We have lost a good friend and an affectionate brother, and esteem it a privilege to sympathize in our weak way with you in this great affliction.

But, dear madam, there is a rift in the cloud through which the light appears. He can never come to us, but, influenced by his example and inspired by his teaching, we may go to him, when we shall realize the truth of our motto, which he has often pressed home to us, that surely "the best of life is yet to come."

Again assuring you of our warmest sympathy, I remain, on behalf of that venerable body,

Very truly yours,

A. S. HIGGINS,

Corresponding Secretary B. M. V.

Editorial from the Brooklyn Daily Eagle of September 13, 1895.

There was no Brooklynite whatever who did not respect him. There was no Brooklynite who knew him, or who was accurately informed concerning him, though denied the privilege of personal acquaintance, whose feeling for him was not one of affection. There was no American, and there was no mind in Christendom, that regarded, even in the most general sense, the historical relation which he bore to Christian thought, to right living, to sound literature and to civic and national reforms, whose estimate of him was not one of admiration.

He was an accurate scholar. He was a deep student of sacred truth. He was a profound judge of human nature. He was a faithful learner in the school of life. He never lost in or loaned to books what was due to man. He never overlooked or lost in man what was due from him to God. To him the record of Deity in the Bible, in history, in conscience and in nature made a perfect harmony.

He conserved and consecrated his powers within his calling; but he made that calling as catholic as the needs of the race in the life here and as its aspirations toward the life which is to come. He bore and wore the credentials of his calling within the jurisdiction and work of an organic part of Christianity; but as truly as he was a priest after the order of Episcopacy, so was he a priest after the order of divine endowment. The formal setting apart of him to the work of the ministry was but the recognition, not the re-creation, of qualities of sacred service that were in him always, and that would have marked any role he might have chosen on the earth.

The ministry grew to fit him, but he enlarged it. The priesthood nobly became him, but he magnified it. The church of his preference splendidly suited him, but he liberalized it. The pastoral office magnificently satisfied and gratified him, but he made it greater by its expansion to his measure. Speaking with all reverence, in him was life and the life was the light of men. It was the inshining on his soul of the heavenly vision unto which he was not disobedient.

ANDOVER THEOL. SEMINARY
MAR 16 1896
LIBRARY.

Before the war Charles Henry Hall was the most promising and progressive minister of his order in the South. During the war, at Washington, his was easily the leading pulpit voice for religion, for loyalty and for the claims of the suffering and sorrowing on the heart of the nation and before the Throne of Help. Abraham Lincoln was his friend, whose eyes he closed in death. Stanton was his confidant and parishioner, whom he hesitated not to rebuke as Paul rebuked Felix. If the Church was his forum, the hospitals and the homes of grief and the fields, where languished the wounded, and the prison pens were his resort and the scenes of his ministration. Those in such time and in such places as he shrived or comforted saw One walking beside him Whose form was as that of the Son of God. After this benign baptism of experience, he came into this diocese to remain until called to the accounting of his work on the earth.

Perhaps a tabular statement might skeletonize the classifiable parts of his work here. But what an inadequate and unindicative thing that would be! What was he and what did he do here? Rather, what that was good was he not, and what that was great and grand did he not do or help others do here? All of what has, in the best sense, been Brooklyn, and all of what in the best sense has blessed Brooklyn, for a quarter of a century, carry credit and tribute to this man, and carry more to no other man than he. He made Churchman spell brother. He made religion spell life. He made gospel spell hope. He made creed spell conduct. He made worship spell work for others. He made service spell the divine sacrament of altruism. One denomination claimed him. All denominations owned him. One parish called him its rector. All parishes of all sects knew him as theirs in oneness of heart and of hope. Some of himself was in every church and all of it in none, and broader and higher and wider and deeper than all religious memberships went out his solicitudes and his sacrifices for humanity as a whole, whose children he would lift on his heart and on his prayers as high as the Everlasting Arms that undergird the world they made and sustain and love.

Great as a preacher, great as a pastor, great as a friend, great as a consoler, great as a counselor, he was also great as a citizen. As careful he to render unto Cæsar the things that were Cæsar's as unto God the things that were God's. The powers that be were, in his apostolic view, ordained of God. That made him the rebuker of spiritual or of political wickedness in high places. That made him a flaming evangel of the duty of presidents, governors, mayors, magistrates and

legislators to hold and to use power as trustees of a people that were themselves responsible to the Lord of the conscience as well as to the Lord of the world for the loan of it. Our city never had a more faithful official. Civil service reform, the central fountain and guarantee of all other reforms, never had a more devoted, industrious and enthusiastic advocate or toilsman. The Democracy of his politics was undissembled, but that party of his faith became the party of his scourging when it degraded its policies or platforms to the devil's work in the world. No truer patriot, functionary or citizen ever lived.

Time would exhaust days, instead of minutes, to enumerate the points at which this man here touched affairs and thought, to broaden and to better both. Space would require pages for a work for which columns do not suffice. The effort must be abandoned. The heart of this community carries his record on its tablets in letters of love. It was fitting that he exchanged worlds, last night, when electricity rent the sky and the gale rocked the forests. This lover of nature went from nature up to nature's God, when nature herself made her thunders his requiem and her winds his couriers. He died as simply and as grandly as he lived, alternating humor and jest with courtesies and greetings, until he inly realized that unconsciousness was imminent, and then, just before it befell, was heard his noble voice and was seen extended his unwithered arm, what time the sublime sentences of the apostolic benediction fell from his slowly moving lips on the riven hearts around him. The rest was silence until the end—and then the transfiguration that makes him grander in death than even he ever was in the life he lived for humanity, for America and for God.

Board of Trustees of the Brooklyn Institute of Arts and Sciences.

The Board has learned with great sorrow of the death of our beloved associate, the Reverend Charles Henry Hall, D. D., LL. D.

On the first day of November, 1887, Dr. Hall became an Associate Member of the Institute and was elected the first President of the newly organized department of Botany, on the thirteenth of the next month. He remained in this office until May, 1890. Those who made the Saturday excursions with him from June to October of those years will not forget his keen interest to secure any plant then in bloom in field or wood, nor how he inspired the whole company with his eager enthusiasm.

In 1889, when it was proposed to reorganize the Institute for still larger work and to establish a Museum of Art and Science which should be worthy of Brooklyn, Dr. Hall advocated the measure at a public meeting in a carefully prepared address in which he dwelt particularly on the need of institutions of higher learning in this city, and on the importance of Museums open to the public and which should supplement the instruction given in the Arts and Sciences in our schools.

Dr. Hall was the Chairman of the Citizens' Committee of twenty-five then appointed to prepare plans for the reorganization of the Institute, to secure a Charter from the Legislature of the State and to raise a suitable endowment. This Committee secured the present Charter of the Institute, with legislation reserving from sale the East Side lands, the authority for the city to lease the same for Museum purposes, and an endowment of seventy-five thousand dollars. After the reorganization Dr. Hall became one of the Board of Trustees, and the first President of the Council and of the Associate Members, which offices he held at the time of his death. His frequent addresses both in the Botanical Department and on some general occasions were listened to by large numbers of our members with the highest appreciation.

His interest in all that concerned the Institute has been unabated, and in him it has always had a devoted and generous friend. He was a man of rare ability, of large sympathy with all that was humane, and of untiring zeal. No good thing for the people of Brooklyn failed to receive his approval and continued interest. Therefore,

Resolved: That the Board of Trustees of the Brooklyn Institute of Arts and Sciences hereby express its deep sorrow at the loss of their associate, and direct its Secretary to enter this note upon its Record Book and to send a copy to the family of the late Dr. Hall as a testimonial of his ability, his constant devotion and his large-hearted sympathy.

CHARLES R. BAKER,
FRANKLIN W. HOOPER,
A. E. ORR,
HENRY W. MAXWELL,
HENRY K. SHELDON,
FELIX CAMPBELL.

Clerical Club of New York.

In the death of the Reverend Charles Henry Hall, D. D., D. C. L., LL. D., who, in the striking words of a newspaper obituary, "exchanged worlds on the evening of September 12th, 1895," this Club met with a loss which all the members must feel. Dr. Hall was a man of such force that to know him well was an experience in life. With a thoroughly trained mind, with a vivid and fervid imagination, with a poetic vein running through all his thinking, with a quick interest in all that concerns humanity, with a very warm and tender heart for his near friends, and with a deep sympathy for all who were in "sorrow, need, sickness, or any other adversity," he was a man among men. Genial, kind, witty and ready, he was a choice spirit in such a club as this. It needs not that we here attempt to commemorate his many virtues, his diversified usefulness, his contributions to literature, his usefulness in Church and Diocese and Parish—that has been done in obituaries without number; it is meet, however, that we who knew him here closely and intimately should place upon record our appreciation of his qualities as a man, a scholar and a Christian, and express our regret that the tie which bound us so closely and pleasantly together has, for this world at least, been snapped.

REESE F. ALSOP,
C. B. BREWSTER,
WILLIAM S. LANGFORD.

Chapter of the Cathedral of the Incarnation.

It having pleased the Head of the Church to take from his work on earth the Reverend Dr. Charles Henry Hall, for many years our Chancellor, the members of the Chapter desire to record formally their sense of the eminent services rendered by him to this body, their grief at his departure, and their reverence for his memory.

The event that has brought mourning to the Parish of the Holy Trinity, to the Diocese of Long Island, to the City of Brooklyn, to the national Church and to a vast community, has deprived this corporation of a judicious counsellor and a powerful friend.

From the inception of the Cathedral work his broad and accurate knowledge of the world and of men, his remarkable ability in canon law, his profound scholarship, his diplomatic skill, and his tireless zeal have been freely placed at the command of his bishop and brethren.

His action as Chancellor has been beneficent, sagacious, far sighted and full of hopefulness. He held in constant attention the responsibilities of trustees, the rights of the public, and the highest interests of the Diocese. Practical and alert, he grasped emergencies without sacrificing futures. He was quick in expedient and strenuous in advocacy. He was at once cautious and progressive, at once conservative and astute. His forbearance and adroitness in hours of anxious discussion inclined powerfully to peace and to the increased efficiency of St. Paul's and St. Mary's Schools and the Cathedral of the Incarnation.

We shall miss the rare flavor of his speech. Difficulties were cleared away by his suggestions, and routine was enlivened by his wit. His talk was sound and wholesome, and wore raiment simple, but picturesque and captivating.

His remarks might have abruptness but never asperity. He was like the cedar tree, which inside a rough bark has a beauteous wood, which time can rob of neither its strength nor fragrance. His impulses felt the reign of discretion, preference was under control of conviction and sound sense kept the sceptre from the grasp of prejudice.

His geniality was unfailing, like a spring under a mountain, and radiant and gracious as May sunshine.

In the removal of the man who stirred so large a circle for good, who was so long a centre of the best influences, who taught by word and life the power of Christianity, who adorned the ministry of Christ, who was the friend of the humblest and the fearless counsellor of the strongest, this Chapter voices its sorrow and its gratitude. We would tender to his family our profoundest sympathy; and we would put on record our lasting thankfulness for the solid learning, the legal culture, the wise counsel, the generous toil, the force and fineness of character, and the grace of intercourse which the first Chancellor of this Cathedral devoted, beyond our power to estimate, for the dignity, fame and usefulness of these institutions.

SAMUEL COX,
SPENCER S. ROCHE,
JOHN A. KING,

Committee of the Chapter.

The Church Club of the Diocese of Long Island.

Charles Henry Hall, D. D., LL. D., D. C. L., Rector of the Church of the Holy Trinity in the city of Brooklyn, died September 12th, 1895.

This simple announcement of the death of a truly great man sufficed to awaken a profound sensation. Beginning in that loving family circle it thrilled the hearts of parishioners, stirred the sympathies of the diocese, and promptly reached every branch of the Church Catholic.

The universal estimate of Dr. Hall's worth has found expression in numberless eulogiums, at home and abroad, in memorial meetings, in resolutions engrossed on vellum, and in the printed page wherever polite language is known.

The sterling qualities of him whose death we mourn are known to every one of us. His patriotic citizenship, his attainments as a scholar, his depth as a theologian, eloquence as a preacher, faithfulness as a pastor, sincerity and sympathy as a friend, his liberality of sentiment, his excellence as an author, and every other quality which marks the catholic-minded and noble-hearted Christian gentleman, have been acknowledged on every hand. In this recognition of strength and virtue as exemplified in the life and character of Dr. Hall, we, as members of The Church Club of the Diocese of Long Island, see only a just tribute to his memory, and we desire that the archives of this association should bear testimony to his valuable services to the Church at large, and especially to our own diocese, where so many of us have been brought directly under his kindly influence.

We desire also to express our deep obligation not only for the faithfulness of his priestly ministrations among us, but for the strength and beauty of his example in a life and character worthy of emulation.

We do not forget, though we need not enumerate them here, the list of sacred works which he has bequeathed to us and to our children. Among these are the Commentaries upon the Gospels, which testify to his scholarship and his piety, while his exhaustive treatise, in a series of six

sermons, on the subject of future retribution, published under the title of "The Valley of the Shadows," shows his abiding faith in the loving fatherhood of God, and, while bowing with humble reverence to all plain teachings of Scripture, it breathes a spirit of hope, that the mercy which endureth forever will find its way to many whom scholastic theology has sometimes consigned to perdition.

Dr. Hall was born in Augusta, Georgia, November 7th, 1820. Was graduated at Yale University in 1842. Pursued his theological studies at the General Theological Seminary in New York, and at Andover, Massachusetts. Was admitted to the diaconate in 1842, and was ordained to the priesthood in 1845, at the very time when the foundation-stones of the Church of the Holy Trinity were being laid for the beautiful temple in which he was destined to officiate twenty-five years later. In the year 1860 three universities conferred upon him the degree of Doctor of Divinity. These were Columbia, Hobart, and St. James. The degree of LL. D. came to him from his Alma Mater. His ministration in the sacred offices were to the most intellectual in the land, involving great responsibility, being for many years Rector of the Church of the Epiphany in Washington, D. C., and for a longer period Rector of the Church of the Holy Trinity in this city. West Point on the Hudson and Huntington, L. I., were also scenes of his early labors; positions which any man might be proud to fill, and yet, speaking of his own experience, Dr. Hall oftener referred to a time when he was breaking the "Bread of Life," and expounding the Gospel to the simple-hearted slaves in South Carolina.

Just fifty years in the priesthood, and so nearly coincident with this was the twenty-fifth anniversary of his rectorship of Holy Trinity, that the Silver and the Golden might well have been celebrated together.

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